

/156 cont./

301 other sex or to his own or shows him superior to the other
562 sex or to his own can only be answered in facing this or
that particular case. Thus, this answer has only individual-
psychological value, and not general value, concerning the
significance of the adornment for the position of the sexes.

562 Karl von den Steinen (o.c., p. 497) writes that among
201 the Indians "it is proper for the woman to cry and 'to
tremble' always, when animals, enemies, or merely
cataracts threaten, and always to need protection."

I confirmed in my experiences that this is true in
general; and when it is observed that the woman, in anger
and in fear, utters sharp cries or moans, while the man
almost always tries in any case to preserve a more tranquil
dignity, we are inclined to see in this behavior a super-
iority of the man. And even if the cause for the woman's
behavior is only her intention "to win by means of weakness"
in the relations between the sexes, that seems to us an
indication of social inferiority.

ooo In the majority of the native tribes the men even want
the women to show fear, and certain dances are performed
for this purpose. According to Wilhelm Koppers (Unter
Feuerlandindianern /Among Fuegian Indians/, Stuttgart,
1924), the Indians in Tierra del Fuego narrate that in
ancient times they were completely dominated by the
woman, because the latter had joined together in secret
leagues and performed rites thanks to which they kept the
men in /157/ permanent fear. But one day the men dis-
covered this stratagem and then did the same with the
woman; and since that time the latter have been intimidated
[171] by means of practices of sorcery and dances. In the dances
of the Anipese of the Chamacoco in the Chaco (Baldus,
Indianerstudien, p. 94), what the men want, by means of
their mysterious and frightening tricks, is to protest against
the power of the women.